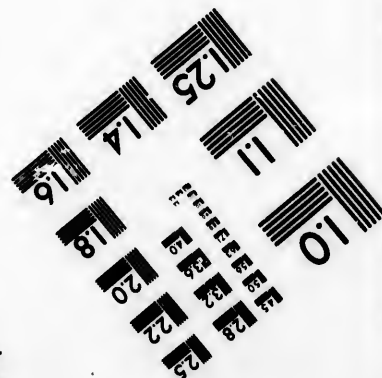
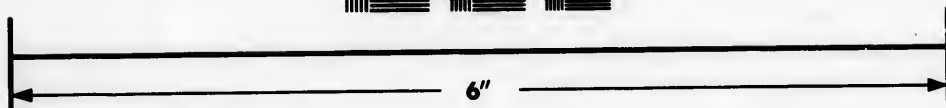


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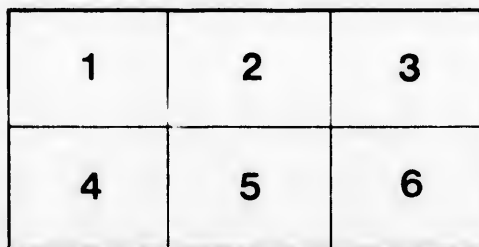
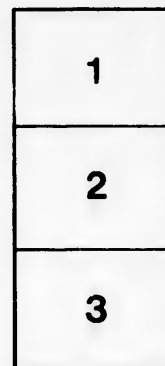
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CEREMONIAL
OF THE
BLESSING OF THE BELLS

FORMING THE

Hymn of St. Mary's Cathedral,

HALIFAX, N. S.

TOGETHER WITH INTRODUCTORY REMARKS
CONCERNING CHURCH BELLS.

COMPILED, WITH PERMISSION, BY WM. COMPTON, FOR THE
OCCASION OF THE CEREMONY.

HALIFAX:

PUBLISHED BY FRANCIS A. RONNAN,

Bookseller and Stationer, corner Barrington and Sackville Streets.

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Church Bells.

The first recorded application of bells to churches is accorded to Paulinus, a holy Bishop of Nola, in Italy, who died in the year 430 of the Christian era. Until that time the Christians had been called to their assemblies by less commodious and less efficacious means, such as trumpets, wooden instruments, and even the human voice. Bells were first introduced into France as early as the year 550. In 680, Benedict, Bishop of Wearmouth, imported them from Italy, and in the seventh century the venerable Bede mentions them in England. The learned Alcuin, a disciple of Bede, speaks of the custom of blessing the bells as practised before the year 770. St. Dunstan is said to have hung many in the tenth century, and in the eleventh they were not uncommon in Switzerland and Germany. The Catholic Church, which blesses almost every object, consecrates bells with special solemnity; she ennobles and sanctifies whatever her holy and noble hand touches. She turns every object in creation to the glory of the Creator of all objects. She willingly employs her arts and sciences to enhance her religious edifices, and to render grand and solemn her sacred solemnities and religious ceremonies; she readily admits musical instruments to assist the human

voice in singing the praises of the Almighty ; she anxiously encourages the work of the painter, that his productions may ever speak of devotion to the eyes and hearts of her children ; she gladly favors the architect, that he may be enabled to erect those majestic churches and cathedrals, which, in all countries of the earth, are the glory of the Catholic Church, which has ever been, still is, and ever shall be, the mother, the queen, and protectress of all arts and sciences. She suspends on the summits of our churches those grand and delightful instruments whose majestic voices fill the ear with solemn harmony, and publish for miles around, and to the very clouds, the glory of our God. It has been said that "the bell is the greatest creation of the Church's genius, the greatest in its power, the greatest in its grandeur, the greatest in its simplicity and its lasting effect upon the people." Consequently it is, that next after the ceremony of dedicating a temple to the worship of God,—consecrating the altar upon which the Body and Blood of our Lord and Saviour Jesus Christ are laid,—of the blessing of the lips and anointing of the hands that call him down from heaven, and distribute him for the life and strength of his earthly brethren,—the most touching, the most solemn, of the ceremonies of the Church, is the ceremony of the blessing of the bell. First are recited the Psalms of David, psalms that express those feelings of devotion which that bell is designed to awaken ; psalms that cry out to God for mercy ; psalms filled with hope that our cry will be heard, and the mercy which we need will be imparted. The bell is then washed within and without with water that has received the Church's special benediction. Then are psalms and prayers recited, imploring the protection of Heaven

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against tempests and lightning, against dangers from fire and flood and earthquake, against war and pestilence and famine. The bell is then anointed on the outside in seven distinct places with holy oil, on the inside in four distinct places with sacred chrism, calling upon the angels of God, when that bells sounds forth, to come to our assistance and scatter our spiritual enemies, calling upon all creatures to join at the sound of that bell in praise and thanksgiving to Almighty God. Then the bell is filled with the odor of sweet incense, and the prayers and psalms are renewed. It is prayed that the sound of this Christian bell, in all its efficacy, may be equal to the grandest wonders recorded in Scripture,—equal to the trumpets of the Levites, when the walls and towers of Jericho fell prostrate to the earth; equal to the prayer and sacrifice of Samuel, when a tempest burst forth and scattered the Philistines; equal to the sacred presence of Christ, when arising from slumber, he commanded the angry waves to be still, and silenced the storm. Bells thus blessed in the name of the Father, and of the Son, and of the Holy Ghost, are destined by their majestic voices to call the faithful, as children to the House of their Heavenly Father, to gather them around the altar of the Living God, that they may there publicly, and with one heart, pray, worship and adore.

It is in the various Catholic countries of the Continent, especially in France, Spain, Italy, and Austria, that Bells play a great part. Their cheering sounds are heard very frequently on Sundays and festival days, filling the air with solemn and majestic harmony with a sort of superhuman music, of celestial melody which makes one feel as nearer to heaven and breathe a higher and purer atmosphere. In those countries

bells mingle their grand voices when rung out three times each day, in the morning, at noon, and at eve, inviting all Christians gratefully to remember the adorable mystery of a God made Man, and to salute her whom the Archangel had come from the highest heaven to salute as the Virgin full of grace, destined to be raised to the pre-eminent dignity of Mother of God.

What Christian does not feel moved, when he silently falls upon his knees at the Angelus Bell? How beautiful the scene when a whole Christian family prays together, and when children as innocent as angels piously repeat the Angelical Salutation. The sounds of the bells are heard whilst a child is held over the baptismal font. Then their cheerful peals are a sign that a child of wrath, a slave of hell, is just becoming a child of grace, a predestined inhabitant of heaven, that there is on earth one more disciple of Jesus Christ, one more conquest, one more friend of the Precious Blood. The bells are rung during the Holy Sacrifice, at the moment of Consecration and Elevation. Their slow, solemn, expressive sounds then announce to those in the distance that the Heavenly Victim has descended once more upon earth and is once more offering himself as a Host of Expiation to His Eternal Father, to obtain forgiveness for our sins and to consummate our reconciliation. And on the fields and in the houses, the pious Christian for a moment ceases his toil, and silently adores the loving Victim of our Altars, in union with the adoring angels, and with the pious faithful who are then prostrated before the altar, assisting at the august Sacrifice of Mass.

The bells were rung formerly during storms and tem-

pests with the intention of dispelling them. When the powerful voices of a cathedral chime resounded in the midst of terrific peals of thunder and the howling of the winds, they must have reminded the faithful of the powerful voice of him who commands the winds and the tempests. In many seaport towns on the Continent they were rung during dark nights to assist the mariner to avoid the dangerous rocks of the coast and to find a secure haven. In many parishes in France and other countries, the bell is rung at ten during the dark winter's night to recall the wandering traveller to the road he has lost, and to let him know that near the Church he will meet good friends and a hospitable shelter for the night. Thus the sound of the Catholic bell may be a warning to the sinner wandering away from the path of virtue in a dismal night of sin, that there near the altar of God he shall be safe from the dangers of the deep, or from the rocks of a treacherous world; that there he shall find true friends and a peaceful shelter. The bells resound with a special solemnity in the afternoons of all Saturdays and eves of festivals. Then the laborers raise their thoughts to God, lay aside their earthly occupations to think of the interests of their immortal souls, and prepare for the worthy celebration of the following day.

Space will not permit us to speak of the marriage bell, whose tongue proclaims all that is jubilant, or of the matin bell, the bell at noon, the vesper bell, or the bell at dead of night, when it awakens in the soul of the disbeliever, or of the criminal, thoughts which force the one to believe that there is a God above, and the other to aban-

don his wicked designs. But we cannot conclude without alluding to the practice in many places to sound forth the bell at a time when its sounds carry within themselves the deepest mourning and melancholy, and calls on all the parishioners to pray for the dying one. Then its sounds succeed each other slowly as the slow pulsations of the agonizing person. Then all Christian mothers in every homestead of the parish gather their children, and on bended knees and with clasped hands offer to God and Mary their ardent supplications. The soul has left the body, has passed the threshold of eternity; it stands before God's judgment seat, when the lugubrious sound of the bell is still heard and when prayers are still offered up to obtain a favorable judgment. The bell resounds again on our funeral day. We shall no longer hear its peals, our eyes shall be dim, our ears shall be deaf, we shall be cold and motionless in a narrow coffin, in a silent, solitary grave; and the bell shall invite our afflicted friends, gathered on the burial ground to shed a last tear and to say a parting "De Profundis" over our newly made grave. Truly the Catholic bell mingles its voice in all the events of a Christian's life.

Ceremonial of the Blessing.

The Bells are conveniently arranged in accordance with the Rubric, and so placed that they may be touched by the Archbishop, who must be enabled to pass around them also. They are placed in the transept, a short distance from the altar-rails, and suspended from green-garlanded beams of timber, some seven feet high. Each Bell is crowned and decorated with distinctive colors.

The Archbishop enters the church processionally, preceded by acolytes, thurifers, incense bearers, and clergy.

A faldstool is placed convenient to the Bells, for the Archbishop; a vase of holy water with an "aspersoir"; clean linen to wipe the Bells when the appropriate time comes; vessels containing the oil for anointing the sick and infirm, and for the oil of chrism; vessels containing thyme and myrrh; the thuribles and boats of incense.

The Archbishop wears the ornaments appropriate to the archiepiscopal dignity, and the deacons their appropriate vestments.

When the Archbishop has arrived near his faldstool, the cross-bearer advances and receives the cross; the book-bearer and torch-bearer come to place them before

the Archbishop, and kneel. The Archbishop then sits down, and recites, with his attendants, the following Psalms :—

Psalm 50.

Miserere mei, Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea : * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : * et peccatum meum contra me est semper.

Tibi soli peccavi et malum coram te feci : * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitibus conceptus sum : * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti : * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor : * lavabis me, et super nivem dealbabor.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from iniquity : and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold, I was conceived in my iniquity ; and in sin did my mother conceive me.

For behold, thou hast loved truth : the uncertain things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shalt be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

Auditui meo dabis gaudium et laetitiam : * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus : * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua : * et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui ; * et spiritu principali confirma me.

Docēbo iniquos vias tuas : * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae : * et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies : * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem utique : * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus : * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion : * ut aedificentur muri Jerusalem.

To my hearing thou shalt give joy and gladness : and the bones that have been humbled shall rejoice.

Turn away thy face from my sins ; and blot out all my iniquity.

Create a clean heart in me, O God ! and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy holy spirit from me.

Restore unto me the joy of my salvation ; and strengthen me with a perfect spirit.

I will teach the unjust thy ways ; and the wicked shall be converted to thee.

Deliver me from blood, O God ! thou God of my salvation ; and my tongue shall extol thy justice.

O Lord, thou wilt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice I would indeed have given it ; with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a contrite and humble heart thou wilt not despise.

Deal favorably, O Lord ! in thy good will with Sion ; that the walls of Jerusalem may be built up.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta ; * tunc imponent super altare tuum vitulos.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Then shalt thou accept the sacrifices of justice, oblations and whole burnt offerings ; then shall they lay calves upon thy altar.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now and ever shall be, world without end. Amen.

Psalm 53.

Deus in nomine tuo salvum me fac : * et in virtute tua judica me.

Deus exaudi orationem meam : * auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam : * et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me : * et Dominus susceptor est animae meae.

Averte mala inimicis meis : * et in veritate tua disperde illos.

Voluntarie sacrificabo tibi * et confitebor nomini tuo, Domine : quoniam bonum est :

Quoniam ex omni tribulatione eripuisti me : * et

Save me, O God ! by thy name ; and judge me by thy strength.

O God hear my prayer : give ear to the words of my mouth.

For strangers have risen up against me, and the mighty have sought after my soul : and they have not set God before their eyes.

For behold God is my helper ; and the Lord is the protector of my soul.

Turn back the evils upon my enemies ; and cut them off in thy truth.

I will freely sacrifice to thee ; and will give praise, O God, to thy name : because it is good.

For thou hast delivered me out of all trouble : and

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super inimicos meos des-
pexit oculus meus.

Gloria Patri, et Filio, et
Spiritu sancto: sicut erat
in principio, et nunc, et
semper, et in saecula, sae-
culorum. Amen.

my eye hath looked down
upon my enemies.

Glory be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now and ever
shall be, world without end.
Amen.

Psalm 56.

Miserere mei Deus, mis-
erere mei: * quoniam in te
confidit anima mea.

Et in umbra alarum, tua-
rum speribo, * donec tran-
seat iniquitas.

Clamabo ad Deum altis-
simum, * Deum qui bene-
ficit mihi.

Misit in coelo, et liber-
avit me: * dedit in oppro-
brium conculcantes me.

Misit Deus misericordiam
suam, et veritatem suam, *
at eripuit animam meam de
medio catulorum leonum:
dormivi conturbatus.

Filii hominum dentes
eorum arma et sagittae: *
et lingua eorum gladius
acutus.

Exaltare super coelos
Deus, * et in omnem ter-
ram gloria tua.

Laqueum paraverunt pe-

Have mercy on me, O God,
have mercy on me: for my
soul trusteth in thee.

And in the shadow of thy
wings will I hope, until ini-
quity pass away.

I will cry to God the most
high, to God who hath done
good to me.

He hath sent from heaven,
and delivered me: he hath
made them a reproach that
trod upon me.

God hath sent his mercy
and his truth: and he hath
delivered my soul from the
midst of the young lions. I
slept troubled.

The sons of men, whose
teeth are weapons and ar-
rows, and their tongue a
sharp sword.

Be thou exalted, O God!
above the heavens, and thy
glory above the earth.

They prepared a snare for

dibus meis: * et incurva-
verunt animam meam.

Foderunt ante faciem
meam foveam: * et incide-
runt in eam.

Paratum cor meum Deus,
paratum cor meum: * can-
tabo, et psalmum dicam.

Exurge gloria mea, exurge
psalterium et cithara: * ex-
urgam diluculo.

Confitebor tibi in populis
Domine: * et psalmum di-
cam tibi in gentibus.

Quoniam magnificata est
usque ad coelos misericor-
dia tua, * et usque ad nubes
veritas tua.

Exaltare super coelos
Deus; * et super omnem
terram gloria tua.

Gloria Patri, et Filio, et
Spiritui sancto: sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.

Deus misereatur nostri,
et benedicat nobis: * illu-
minet vultum suum super
nos, et misereatur nostri.

Ut cognoscamus in terra

my feet, and they bowed
down my soul.

They dug a pit before my
face, and they are fallen into
it.

My heart is ready, O God!
my heart is ready: I will sing
and rehearse a psalm.

Arise, O my glory; arise,
psaltery and harp: I will arise
early.

I will give praise to thee,
O Lord, among the people:
I will sing a psalm to thee
among the nations.

For thy mercy is magnified
even to the heavens; and
thy truth unto the clouds.

Be thou exalted, O God,
above the heavens; and thy
glory above all the earth.

Glory be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now and ever-
shall be, world without end.
Amen.

Psalm 66.

May God have mercy on
and bless us: May he cause
the light of his countenance
to shine upon us, and may he
have mercy on us.

That we may know thy way

viam tuam : * in omnibus
gentibus salutare tuum.

Confiteantur tibi populi
Deus : * confiteantur tibi
populi omnes.

Laetentur et exultent
Gentes : * quoniam iudicas
populos in aequitate, et
Gentes in terra dirigis.

Confiteantur tibi populi
Deus, confiteantur tibi po-
puli omnes : * terra dedit
fructum suum.

Benedicat nos Deus, Deus
noster, benedicat nos Deus,
* et metuant eum omnes
fines terrae.

Gloria Patri, et Filio, et
Spiritus sancto : sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.

Psalm 69.

Deus in adiutorium meum
intende : * Domine ad ad-
juvandum me festina.

Confundantur, et revere-
antur, * qui quaerunt ani-
mam meam.

Avertantur retrorsum et
erubescant : * qui volunt
mihi mala.

upon earth, thy salvation in
all nations.

Let people confess to thee,
O God ! let all people give
praise to thee.

Let the nations be glad
and rejoice ; for thou judgest
the peoples with justice and
directest the nations upon
earth.

Let the peoples, O God !
confess to thee, let all the
peoples give praise to thee.
The earth hath yielded her
fruit.

May God, our own God,
bless us : May God bless us :
and all the ends of the earth
fear him.

Glory be to the Father,
and to the Son, and to the
Holy Ghost : as it was in the
beginning, is now, and ever
shall be, world without end.
Amen.

O God ! come to my as-
sistance : O Lord ! make haste
to help me.

Let them be confounded
and ashamed, that seek my
soul.

Let them be turned back-
ward and blush for shame,
that desire evils to me.

Avertantur statim erubescentes, * qui dicunt mihi : Euge, euge.

Exultent et laetentur in te omnes, qui quaerunt te,* et dicant semper : Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus, et pauper sum : * Deus adjuva me.

Adjutor meus, et liberator meus es tu : * Domine ne moreris.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Inclina, Domine, aurem tuam, et exaudi me : * quoniam inops, et pauper sum ego.

Custodi animam meam, quoniam sanctus sum : * saluum fac servum tuum, Deus meus, sperantem in te.

Miserere mei Domine, quoniam ad te clamavi tota die : * laetifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

Let them be presently turned away blushing for shame that say to me : 'Tis well, 'tis well.

Let all that seek thee, be glad and rejoice in thee, and let such as love thy salvation say always : The Lord be magnified.

But I am needy and poor ; O God ! help me.

Thou art my helper and deliverer ; O Lord ! make no delay.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalms 85.

Incline thy ear, O Lord, and hear me ; for I am needy and poor.

Preserve my soul, for I am holy : save thy servant, O my God, that trusteth in thee.

Have mercy on me, O Lord, for I have cried to thee all the day. Give joy to the soul of thy servant, for to thee, O Lord, have I lifted up my soul.

Quoniam tu, Domine,
suavis, et mitis, * et multae
misericordiae omnibus in-
vocatibus te.

Auribus percipe, Domine,
orationem meam: * et in-
tende voci deprecationis
meae.

In die tribulationis meae
clamavi ad te: quia exau-
disti me.

Non est similis tui in diis,
Domine: * et non est se-
cundum opera tua.

Omnes gentes quascum-
que fecisti, venient et ado-
rabunt coram te, Domine:
* et glorificabunt nomen
tuum.

Quoniam magnus es tu,
et faciens mirabilia: * tu es
Deus solus.

Deduc me, Domine, in
via tua, et ingrediar in ve-
ritate tua: * laetetur cor
meum, ut timeat nomen
tuum.

Confitebor tibi, Domine
Deus meus, in toto corde
meo, * et glorificabo nomen
tuum in aeternum.

Quia misericordia tua
magna est super me: * et
eruisti animam meam ex
inferno inferiori.

Deus, iniqui insurrexe-

For thou, O Lord, art sweet
and mild; and plenteous in
mercy to all who call upon
thee.

Give ear, O Lord, to my
prayer: and attend to the
voice of my petition.

I have called upon thee,
in the day of my trouble;
because thou hast heard me.

There is none among the
gods like unto thee, O Lord;
and there is none according
to thy works.

All the nations thou hast
made shall come and adore
before thee, O Lord: and
they shall glorify thy name.

For thou art great, and
doest wonderful things: thou
art God alone.

Conduct me, O Lord, in
thy way, and I will walk in
thy truth: let my heart re-
joice, that it may fear thy
name.

I will praise thee, O Lord,
my God, with my whole
heart: and I will glorify thy
name forever.

For thy mercy is great to-
wards me: and thou hast de-
livered my soul out of the
lower hell.

O God, the wicked are

runt super me, et synagoga
potentium quaesierunt ani-
mam meam: * et non pro-
posuerunt te in conspectu
suo.

Et tu Domine Deus mise-
rator, et misericors, * pati-
ens, et multae miserericor-
diae, et verax.

Respice in me, et mise-
rere mei, * da imperium tu-
um puero tuo: et saluum
fac filium anciliae tuae.

Fac mecum signum in
bonum, ut videant qui ode-
runt me, et confundantur:
quoniam tu, Domine, adju-
visti me, et consolatus es
me.

Gloria Patri, et Filio, et
Spiritui sancto: sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.

risen up against me; and the
assembly of the mighty have
sought my soul; and they
have not set thee before
their eyes.

And thou, O Lord, art a
God of compassion, and
merciful, patient, and of
much mercy, and true.

O look upon me, and have
mercy on me: give thy com-
mand to thy servant, and
save the Son of thy hand-
maid.

Show me a token for good:
that they who hate me may
see, and be confounded, be-
cause thou, O Lord, hast
helped me, and hast com-
forted me.

Glorify be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now, and ever
shall be, world without end.
Amen.

Psalm 129.

De profundis clamavi ad
te, Domine: * Domine, ex-
audi vocem meam.

Fiant aures tuae inten-
dentes, * in vocem depre-
cationis meae.

Si iniquitates observare-
ris, Domine: * Domine,
quis sustinebit?

From the depths I have
cried out to thee: O gra-
cious Lord, hear my voice.

Let thy ears be attentive
to the voice of my petition.

If thou wilt consider our
iniquities, O mighty Lord,
who shall endure it.

Quia apud te propitiatio
est: * et propter legem tuam
substinui te, Domine.

Substinuat anima mea in
verbo ejus: * speravit ani-
ma mea in Domino.

A custodia matutina
usque ad noctem, * speret
Israel in Domino.

Quia apud Dominum
misericordia: * et copiosa
apud eum redemptio.

Et ipse redimet Israel *
ex omnibus iniquitatibus
ejus.

Gloria Patri, et Filio, et
Spiritui sancto: sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.

But with thee there is mer-
ciful forgiveness: and by rea-
son of thy law, I have waited
for thee, O Lord.

My soul hath relied on his
word: my soul hath hoped
in the Lord.

From the morning watch
even until night, let Israel
hope in the Lord.

Because with the Lord
there is mercy: and with
him plentiful redemption.

And he shall redeem Is-
rael, from all his iniquities.

Glory be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now and ever
shall be, world without end.
Amen.

At the end of 129th Psalm, the Deacon receives the Mitre from the cleric in charge of it, and places it on the Archbishop; the Deacon then receives the "Aspersoir" from the hands of the blessed water-bearer, and presents it to the Archbishop with the customary salutation.

The Archbishop immediately commences to wash each Bell with the holy water; and, after having commenced, returns the "Aspersoir" to the Deacon who gives it back to the holy water-bearer. The Clerks then continue to wash the Bells, inside and outside, with the proper linen. In the

meantime, the Archbishop sits down, and the Mitre is placed on his head and the following Psalms are recited : —

Psalm 145.

Lauda anima mea Dominum, laudabo Dominum in vita mea : * psallam Deo meo quamdiu fuero.

Nolite confidere in principibus ; * in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, et revertetur in terram suam : * in illa die peribunt omnes cogitationes eorum.

Beatus, cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius : * qui fecit coelum et terram, mare, et omnia quae in eis sunt.

Qui custodit veritatem in saeculum, facit judicium injuriam patientibus : dat escam esurientibus.

Dominus solvit compeditos : * Dominus illuminat caecos.

Dominus erigit elisos, * Dominus diligit justos.

Dominus custodit advenas, pupillum, et viduam

Praise the Lord, O my soul : in my life I will praise the Lord : I will sing to my God as long as I shall be.

Put not your trust in Princes, in the children of men, in whom there is no salvation.

His spirit shall go forth ; and he shall return into his earth : in that day all their thoughts shall perish.

Blessed is he that hath the God of Jacob for his helper, whose hope is in the Lord his God : who made heaven and earth, the sea, and all things that are in them :

Who keepeth truth forever ; who executeth judgment for them that suffer wrong : who giveth food to the hungry.

The Lord looseth them that are fettered : the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down : the Lord loveth the just.

The Lord keepeth the strangers : he will support

suscipiet : * et vias peccatorum disperdet.

Regnabit Dominus in saecula, Deus tuus Sion : * in generatione et generationem.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Psalm 146.

Laudate Dominum, quoniam bonus est psalmus : * Deo nostro sit jucunda, decoraque laudatio.

Aedificans Jerusalem Dominus : * dispersiones Israelis congregabit.

Qui sanat contritos corde : * et alligat contritiones eorum.

Qui numerat multitudinem stellarum : * et omnibus eis nomina vocat.

Magnus Dominus noster, et magna virtus ejus : * et sapientiae ejus non est numerus.

Suscipiens mansuetos Dominus : * humilians autem peccatores usque ad terram.

the fatherless and the widow ; and the ways of sinners he will destroy.

The Lord shall reign forever ; thy God, O Sion, unto generation and generation.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now and ever shall be, world without end. Amen.

Praise ye the Lord, because psalm is good : to our God be joyful and comely praise.

The Lord buildeth up Jerusalem : he will gather together the dispersed of Israel.

Who healeth the broken of heart, and bindeth up their bruises.

Who telleth the number of the stars ; and calleth them all by their names.

Great is our Lord, and great is his power ; and of his wisdom there is no number.

The Lord lifteth up the meek ; and bringeth the wicked down even to the ground.

Praecinite Domino in confessione: * psallite Deo nostro in cithara.

**Qui operit coelum nubi-
bus: * et parat terrae plu-
viam.**

**Qui producit in montibus
foenum, * et herbam servi-
tuti hominum.**

**Qui dat jumentis escam
ipsorum, * et pullis corvo-
rum invocantibus eum.**

**Non in fortitudine equi
voluntatem habebit: * nec
in tibiis viri beneplacitum
erit ei.**

**Beneplacitum est Domino
super timentes eum: * et in
eis qui sperant super mise-
ricordia ejus.**

**Gloria Patri, et Filio, et
Spiritus sancto: sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.**

**Sing ye to the Lord with
praise: sing to our God up-
on the harp.**

**Who coverest the heaven
with clouds, and preparest
rain for the earth.**

**Who makest grass to grow
upon the mountains, and
herbs for the service of men.**

**Who giveth to beasts their
food; and to the young ra-
vens that call upon him.**

**He shall not delight in the
strength of the horse: nor
take pleasure in the legs of a
man.**

**The Lord taketh pleasure
in them that fear him; and in
them that hope in his mercy.**

**Glory be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now, and ever
shall be, world without end.
Amen.**

Psalm 147.

**Lauda Jerusalem Domi-
num: * lauda Deum tuum
Sion.**

**Quoniam confortavit se-
ras portarum tuarum: *
benedixit filiis tuis in te.**

Qui posuit fines tuos pa-

**Praise the Lord, O Jeru-
salem: praise thy God, O
Sion.**

**Because he strengthened
the bolts of thy gates: he
hath blessed thy children
within thee.**

Who hath placed peace in

cem : * et adipe frumenti
satiat te.

Qui emittit eloquium su-
um terrae : * velociter currit
sermo ejus.

Qui dat nivem sicut sa-
nam : * nebulam sicut cine-
rem spargit.

Mittit orystrum suam
sicut buccellas : * ante fa-
ciem frigoris ejus quis susti-
nebit ?

Emittet verbum suum, et
liquefaciet ea : * flabit spi-
ritus ejus, et fluent aquae.

Qui annuntiat verbum
suum Jacob : * justitias, et
judicia sua Israel.

Non fecit taliter omni
nationi : * et judicia sua
non manifestavit eis.

* Gloria Patri, et Filio, et
Spiritui sancto : sicut erat
in principio, et nunc, et
semper, et in saecula sac-
culorum. Amen.

Laudate Dominum de
coelis : * laudate eum in
excelsis.

Laudate eum omnes An-
geli ejus : * laudate eum
omnes virtutes ejus.

thy borders ; and filleth thee
with the fat of corn.

Who sendeth forth his
speech to the earth : his word
runneth swiftly.

Who giveth snow like wool :
scattereth mists like ashes.

He sendeth his crystals
like morsels : who shall stand
before the face of his cold ?

He shall send out his word
and shall melt them : his
wind shall blow, and his
waters shall run.

Who declareth his word to
Jacob ; his justices and his
judgments to Israel.

He hath not done in like
manner to every nation ; and
his judgments he hath not
made manifest to them.

Glory be to the Father,
and to the Son, and to the
Holy Ghost ; as it was in the
beginning, is now and ever
shall be, world without end.
Amen.

Psalm 148.

Praise ye the Lord from
the heavens : praise ye him in
the high places.

Praise ye him all his
Angels : praise ye him all, his
hosts !

Laudate eum sol et luna :
* laudate eum omnes stellae
et lumen.

Laudate eum coeli coe-
lorum : * et aquae omnes,
quae super coelos sunt, lau-
dent nomen Domini.

Quia ipse dixit, et facta
sunt : * ipse mandavit, et
creata sunt.

Statuit ea in aeternum, et
in saeculum saeculi ; * prae-
ceptum posuit, et non prae-
teribit.

Laudate Dominum de
terra, * dracones, et omnes
abyssi.

Ignis, grando, nix, glacies,
spiritus procellarum : * quae
faciunt verbum ejus.

Montes, et omnes, colles ;
* ligna fructifera, et omnes
cedri.

Bestiae, et universa pe-
cora ; * serpentes, et volu-
cres pennatae.

Reges terrae, et omnes
populi ; * principes, et
omnes iudices terrae.

Juvenes et virgines, senes
cum junioribus laudent no-
men Domini : * quia exal-
tatum est nomen ejus solius.

Confessio ejus super coe-
lum et terram : * et exalta-

Praise ye him, O Sun and
Moon : praise him, all ye
stars and light.

Praise him, ye heavens of
heavens : and let all the
waters that are above the
heavens, praise the name of
the Lord.

For he spoke, and they
were made ; he commanded,
and they were created.

He hath established them
for ever, and for ages of
ages : he hath made a de-
cree, and it shall not pass
away.

Praise the Lord, from the
earth, ye dragons, and all ye
deeps.

Fire, hail, snow, ice, stor-
my winds, which fulfil his
word :

Mountains and all hills,
fruitful trees and all cedars, *

Beasts and all cattle ;
serpents and feathered fowls.

Kings of the earth, and all
peoples, princes and all jud-
ges of the earth.

Young men and maidens :
let the old with the younger
praise the name of the Lord :
for his name alone is exalted.

The praise of him is above
heaven and earth : and he

vit cornu populi sui.

Hymnus omnibus sanctis ejus ; filiis Israel, populo appropinquantibus sibi.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Psalm 149.

Cantate Domino canticum novum : * laus ejus in ecclesia sanctorum.

Laetetur Israel in eo, qui fecit eum : * et filii Sion exultent in rege suo.

Laudent nomen ejus in choro : * in tympano et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo : * et exaltabit mansuetos in salutem.

Exultabunt sancti in gloria : * laetabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum : * et gladii accipites in manibus eorum :

Ad faciendam vindictam in nationibus, * increpationes in populis.

hath exalted the horn of his people.

A hymn to all his saints : to the children of Israel, a people approaching to him.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now and ever shall be, world without end. Amen.

Sing ye to the Lord a new canticle ; let his praise be in the church of the saints.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their new king.

Let them praise his name in choir : let them sing to him with the timbrel and psaltery.

For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

The saints shall rejoice in glory : they shall be joyful in their beds.

The high praises of God shall be in their mouth : and and two-edged swords in their hands.

To execute vengeance upon the nations, chastisements among the peoples.

Ad alligandos reges eorum in compedibus : * et nobiles eorum in manjicis ferreis.

Ut faciant in eis iudicium conscriptum : * gloria haec est omnibus sanctis ejus.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written ; this glory is to all his saints.

Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning, is now and ever shall be, world without end. Amen.

Psalm 150.

Laudate Dominum in sanctis ejus : * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus : * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubae : * laudate eum in psalterio et cithara.

Laudate eum in tympano et choro : * laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus ; laudate eum in cymbalis jubilationis : * omnis spiritus laudet Dominum.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et

Praise ye the Lord in his holy places : praise ye him in the firmament of his power.

Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet : praise him with psaltery and harp.

Praise him with timbrel and choir : praise him with strings and organs.

Praise him on high sounding cymbals : praise him on cymbals of joy : let every spirit praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the

semper, et in saecula saeculorum. Amen.

beginning, is now, and ever shall be, world without end. Amen.

The Anointing of the Bells.

The Archbishop then proceeds to anoint the Bells, making on each one cross with the Holy Oil of the Sick. While so doing, he recites the following prayer:—

Deus, qui per beatum Moysen legiferum famulum tuum tubas argenteas fieri praecepisti, quibus dum Sacerdotes tempore sacrificii clangerent, sonitu dulcedinis populus monitus ad te adorandum fieret prae paratus, et ad celebrandum sacrificia conveniret; quarum clangore hortatus ad bellum, molimina prosterneret adversantium; praesta, quaesumus, ut hoc vasculum sanctae tuae Ecclesiae praeparatum sancti ✠ ficetur a Spiritu sancto, ut per illius tactum fideles invitentur ad praemium. Et cum melodia illius auribus insonuerit populorum, crescat in eis devotio fidei; procul pellantur omnes insidiae inimici, fragor grandinum, procella turbinum, impetus tempestatum; temperentur infesta tonitrua;

O God, who by Holy Moses, Thy Servant and Lawgiver, didst command silver trumpets to be made and to be sounded by the Priests during the time of Sacrifice, in order that the people, warned by their sweet sound, would come prepared to adore Thee and assemble to offer sacrifices: that thereby encouraged to battle, they might overthrow the attacks of their adversaries; grant we beseech Thee that this Bell which is being prepared for Thy Holy Church, may be Sanctified ✠ by the Holy Ghost, that by its touch the faithful be called to their reward. And that when its melody shall have resounded in the ears of the people, the devotion of their faith may be thereby increased: all the snares of the enemy, the plague of hail; the blast

ventorum flabra fiant salubriter, ac moderate suspensa; prosternat aereas potestates dextera tuae virtutis; ut hoc audientes tintinnabulum contremiscant, et fugiant ante sanctae crucis Filii tui in eo depictum vexillum, cui flectitur omne genu, coelestium, terrestrium, et infernorum, et omnis lingua confitetur, quod ipse Dominus noster Jesus Christus absorpta morte per patibulum crucis regnat in gloria Dei Patris, cum eodem Patre, et Spiritu sancto, per omnia saecula saeculorum. Amen.

of whirlwinds, violence of tempests, may be far removed; angry thunder moderated and the winds rendered favorable; that in fine the right hand of Thy strength may rule all the powers of the air, in order that when hearing this bell they may tremble and flee before the banner of the Living Cross of Thy Son thereon depicted, at whose name every knee is bent of those that are in heaven, on earth, and in hell; and every tongue confesses that Our Lord Jesus Christ, having conquered death by the Cross, reigneth in the glory of God the Father, in the unity of the Holy Ghost, one God for ever and ever. Amen.

When the Archbishop wipes off the Holy Oil, he sings the following antiphon: —

Vox Domini super aquas multas, Deus majestatis intonuit: Dominus super aquas multas.

The voice of the Lord is upon the waters, God of majesty hath thundered, the Lord upon many waters.

He then intones, and the choir take up and chant the 28th Psalm, as follows: —

Afferte Domino filii Dei:
* afferte Domino filios arietum.

Bring to the Lord, O ye children of God; bring to the Lord the offerings of rams.

Aff
et ho
gloria
rate
sanct

Vo
Deus
Dom
tas

Vo
vox
tia.

Vo
tis c
Dom

Et
quar
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V
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V
cerv
sa:
nes

I
bit
Do

lo
be
pa

Afferte Domino gloriam,
et honorem, afferte Domino
gloriam nomini ejus : * ado-
rate Dominum in atrio
sancto ejus.

Vox Domini super aquas,
Deus majestatis intonuit : *
Dominus super aquas mul-
tas.

Vox Domini in virtute : *
vox Domini in magnificen-
tia.

Vox Domini confringentis
cedros : * et confringet
Dominus cedros Libani.

Et comminuet eas tam-
quam vitulum Libani : * et
dilectus quemadmodum fili-
us unicornium.

Vox Domini intercidentis
flammas ignis : * vox Do-
mini concutientis desertum :
et commovebit Dominus
desertum Cades.

Vox Domini praeparantis
cervos, et revelabit conden-
sa : * et in templo ejus om-
nes dicent gloriam.

Dominus diluvium inha-
bitare facit : * et sedebit
Dominus rex in aeternum.

Dominus virtutem popu-
lo suo dabit : * Dominus
benedicet populo suo in
pace.

Bring to the Lord glory
and honor : bring to the Lord
glory to his name : adore ye
the Lord in his holy court.

The voice of the Lord is
upon the waters ; God of
majesty hath thundered, the
Lord upon many waters.

The voice of the Lord is
in power : the voice of the
Lord in magnificence.

The voice of the Lord
breaketh the cedars ; yea, the
Lord shall break the cedars
of Libanus.

And shall reduce them to
pieces, as a calf of Libanus,
and as the beloved son of
Unicorns.

The voice of the Lord
divideth the flame of fire : the
voice of the Lord shaketh the
desert : and the Lord shall
shake the desert of Cades.

The voice of the Lord
prepareth the stags, and he
will discover the thick woods :
and in his temple all shall
speak his glory.

The Lord maketh the flood
to dwell : the Lord shall sit
king forever.

The Lord will give strength
to his people : the Lord will
bless his people in peace.

Gloria Patri, et Filio, et Spiritui sancto : sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now and ever shall be, world without end. Amen.

The antiphon is repeated, and immediately after it is sounded the Archbishop takes the Oil of the Infirm or Sick with the thumb of the right hand, and traces seven crosses on the exterior part of each Bell ; and then takes of the Holy Chrism, in like manner, and traces four crosses on each Bell, in the interior part, at equal distances. In making each of these crosses, the Archbishop says : —

Sancti ✠ ficetur, et consecratur, Domine, signum istud. In nomine Patris, et Filii, et Spiritus sancti. In honorem sancti —. Pax tibi.

Let this bell, O Lord, be sanctified and consecrated. In the name of the Father, and of the Son, and of the Holy Ghost. In honor of Saint —. Peace be with thee.

In saying "Sanctificetur, et consecratur," the Archbishop traces two signs of the cross with the thumb on each Bell ; and in saying "In nomine Patris, et Filii, et Spiritus sancti," he blesses each Bell with three signs of the cross. This ceremony is repeated at each unction. Towards the end of the repetition of the anthem, the Deacon takes the mitre off the Archbishop, and gives it to the mitre-bearer. The anthem ended, the Archbishop says the following prayer : —

Omnipotens sempiterne Deus, qui ante arcam foe-

O Almighty and Eternal God, who by the sound of

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deris per clangorem tubarum, muros lapideos, quibus adversantium cingebatur exercitus, cadere fecisti; tu hoc tintinnabulum coelesti bene ✠ dictione perfundi; ut ante sonitum ejus longius effugentur ignita jacula inimici, percussio fulminum, impetus lapidum, laesio tempestatum; ut ad interrogationem prophetica, quid est tibi mare, quod fugisti? suis motibus cum Jordanico retroactis fluento respondeant: A facie Domini mota est terra, a facie Dei Jacob, qui convertit petram in stagna aquarum, et rupem in fontes aquarum. Non ergo nobis Domine, non nobis, sed nomini tuo da gloriam, super misericordia tua; ut cum praesens vasculum, sicut reliqua altaris vasa, sacro Chrismate tangitur, Oleo sancto ungitur; quicumque ad sonitum ejus convenerint, ab omnibus inimici tentationibus liberi, semper fidei Catholicae documenta sectentur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus,

trumpets didst cause the walls of stone, by which the army of the enemy were enclosed, to fall in presence of the Ark of the Covenant, pour forth thy heavenly bene- ✠ diction on this Bell, that by its sound the fiery darts of the enemy, the clash of thunder, the assault of stones, the fierceness of tempests may be further repelled; that, in answer to the prophetic question: "What aileth thee, O thou Sea, that thou didst flee?" they may also, as the river Jordan, be changed in their course. "At the presence of the Lord, the earth was moved; at the presence of the God of Jacob: who turned the rock into pools of water, and the stony hill into fountains of water. Not therefore to us, O Lord, not to us, but to thy name give glory;" that since this Bell, like the sacred vessels of the Altar, is touched with sacred chrism and anointed with holy oil, whosoever shall hearken to its sound, being delivered from all temptations of the enemy, may always profess the dogmas of the Catholic Faith. Through our Lord Jesus Christ Thy

per omnia saecula saeculorum. Amen.

Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, forever. Amen.

The prayer having ended, the Archbishop sits down, and the mitre is placed on his head. The thurifers then present themselves, with priests bearing thyme, incense, myrrh, and other perfumes. The Archbishop places these perfumes in the thuribles or censors, and the thurifers place them, one under each Bell. At the same time, the following antiphon is sung:—

Deus in sancto via tua: quis Deus magnus, sicut Deus noster? *Ps.* Viderunt te aquae Deus, viderunt te aquae.

God, holy in thy way: who is great as our God? *Ps.* The waters saw thee, O God, the waters saw thee.

The choir then chant the following verses of the 76th Psalm:—

Viderunt te aquae Deus, viderunt te aquae: * et timuerunt, et turbatae sunt abyssi.

The waters saw thee, O God: the waters saw thee: and they were afraid, and the depths were troubled.

Multitudo sonitus aquarum: * vocem dederunt nubes.

Great was the noise of the waters: the clouds sent out a sound.

Etenim sagittae tuae transeunt: * vox tonitru tui in rota.

For thy arrows pass; the voice of thy thunder in a wheel.

Illuxerunt coruscationes tuae orbi terrae: * commota est, et contremuit terra.

The lightnings enlightened the world: the earth shook and trembled.

In mari via tua, et semitae tuae in aquis multis: * et

Thy way is in the sea and thy paths in many waters;

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Deduxisti sicut oves popu-
lum tuum, * in manu Moysi
et Aaron.

Gloria Patri, et Filio, et
Spiritui sancto : sicut erat
in principio, et nunc, et
semper, et in saecula sae-
culorum. Amen.

and thy footsteps shall not
be known.

Thou hast conducted thy
people like sheep by the
hand of Moses and Aaron.

Glory be to the Father,
and to the Son, and to the
Holy Ghost : as it was in the
beginning, is now and ever
shall be, world without end.
Amen.

The Psalm ended, the Archbishop rises, and says the
following prayer : —

Omnipotens dominatur
Christe, quo secundum car-
nis assumptionem dormiente
in navi, dum oborta tempes-
tas mare conturbasset, te
protinus excitato et impe-
rante, dissiluit, tu necessita-
tibus populi tui benignus
succurre ; tu hoc tintinnabu-
lum sancti Spiritus rore pro-
funde ; ut ante sonitum illius
semper fugiat bonorum ini-
micus ; invitetur ad fidem
populus Christianus ; hostilis
terreatur exercitus ; confortetur
in Domino per illud popu-
lus tuus convocatus ; ac sicut
Davidica cithara delectatus
desuper descendat Spiritus
sanctus ; atque ut Samuele
agnum lactentem mactante
in holocaustum regis aeterni
imperii, fragor aurarum tur-

O Christ, the mighty ruler,
who, according to the as-
sumption of human flesh,
didst sleep in the bark whilst
a sudden storm disturbed the
sea, and being awakened,
and having given command,
didst instantly calm it ; do
thou relieve the necessities
of thy people ; do thou pour
forth on this bell the dew of
thy holy spirit, that at its
sound the enemy of the good
may always take flight, the
Christian people be called to
the true faith, hostile armies
be terrified, and thy people,
summoned by it, be strength-
ened in the Lord ; and that
the Holy Ghost, as formerly
at the sound of David's harp,
may come down from above ;
and just as when Samuel,

bam repulit adversantium :
ita dum hujus vasculi sonitus
transit per nubila, Ecclesiae
tuae conventum manus con-
servet angelica ; fruges cre-
dentium, mentes et corpora
salvet protectio sempiterna.
Per te Christe Jesu, qui cum
Deo Patre vivis et regnas in
unitate ejusdem Spiritus
santi Deus, per omnia sae-
cula saeculorum. Amen.

sacrificing a sucking lamb a
holocaust to the eternal King,
a great thunder drove back
the multitude of the enemy ;
so also, while the sound of
this bell pierces the clouds,
may the angelical host pre-
serve the army of the church :
may Thy everlasting protec-
tion guard the fruit of be-
lievers ; preserve their minds
and bodies. Through Thee,
Christ Jesus, who with God
the Father in the unity of
the Holy Ghost, liveth and
reigneth one God for ever
and ever. Amen.

The prayer ended, the Deacon sings the following verses
of the Gospel according to St. John :—

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The continuation of the Gospel according to St. Luke.

(Chapter 10, verses 38 to 42.)

In illo tempore : Intravit
Jesus in quoddam castellum :
et mulier quaedam Martha
nomine, excepit illum in do-
mum suam, et huic erat soror
nomine Maria, quae etiam
sedens secus pedes Domini,
audiebat verbum illius. Mar-
tha autem satagebat circa
frequens ministerium : quae
stetit, et ait : Domine, non
est tibi curae quod soror mea

At that time Jesus entered
into a certain town ; and a
certain woman named Mar-
tha received him into her
house : and she had a sister
called Mary, who, also sitting
at the Lord's feet, heard his
word. But Martha was busy
about much serving ; who
stood and said : Lord, hast
thou no care, that my sister
has left me alone to serve ?

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reliquit me solam ministrare?
Dic ergo illi, ut me adjuvet.
Et respondens dixit illi Domi-
nus: Martha, Martha, soli-
cita es, et turbaris erga plu-
rima. Porro unum est ne-
cessarium, Maria optimam
partem elegit, quae non aufe-
retur ab ea.

Speak to her, therefore, that
she help me. And the Lord
answering, said to her, Mar-
tha, Martha, thou art careful,
and art troubled about many
things. But one thing is
necessary. Mary hath chosen
the better part, which shall
not be taken from her.

The Gospel ended, the Master of the Ceremonies brings
the book to the Archbishop to kiss. He kisses the begin-
ning of the Gospel, and then blesses each bell with the sign
of the cross. This ends the ceremony.

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